

Dreamland.

Away to Dreamland the train of Sleep,
With its freight of tired souls, shall sweep;
Nor stop by the way, let come what may,
Until at the gate of Slumber's town
Its passengers, one and all, step down.
Dreamland's the land of perfect things,
Where we hear the beat of angel's wings;
Where shadowy forms, in countless swarms
Float in the mystic maze around;
Where marvelous beauties and joys abound.
Dreamland lies near the kingdom of death,
It borders are bounded by mortal breath,
At time it seem that the land of dreams
But faintly shadows the things that be
In the land of death for you and me.

Conversation on Baptism Continued.

T. Good morning brother Paul. This is Rev. Dick, of whom I spoke to you the other evening. He has come over to have that chat with you on baptism.

P. Very well, I shall be pleased to hear him give us an explanation on this controverted subject.

D. I understand, brother, that you are bothered on this matter—that you do not fully understand the scriptures on this subject, and in response to the request of my brother here, I have come over to explain this thing to you, and I hope you will receive it as a tribute of kindness and respect. I think it my duty to help erring people out of their difficulties.

P. All right. If I am in error of course I will be thankful to you or anybody else to help me out, although I have always felt satisfied, and I could not see why you should think that I am bothered or why I do not understand the scriptures.

D. Well, I have been told that you baptized some folks over at Rock Creek three times the other week, and this thing seemed so ridiculous to me that I just felt like exposing you, and I said some things in my sermon at the chapel about your peculiar way of baptizing, and I suppose you have heard about it.

P. Yes, I heard that you tried to ignore trine immersion, but I did not learn that you either disproved trine immersion, or that you proved your own position, and I have heard so many vague speeches of the kind that I paid no attention to it when I heard of it. There was nothing in it. Your repeated frothy assertions that Christ did not die three times, and that he was not buried three times, and that we do not baptize folks three times, was, to thinking people, no argument whatever against trine immersion, nor anything in favor of anything else, hence was vague, meaningless, and only evidence of the imbecility of the man and his cause.

T. I think if you had been there yourself you would have changed your mind. I heard several say it was the clearest thing they ever heard, and they wished you had been there; they thought you'd never baptize any more three times face forward.

P. Yes, such fellows as Rob Jones and Joe Smith, men who don't know the difference between "death" and "burial."

D. Hold on, that strikes me. You are throwing that at me, sir.

P. Not at all, unless you are standing in the way.

D. Well, now let us get down to business. I believe in one baptism. Paul says there is one baptism, not three, and if there is only one, why practice more than one?

P. Well, it is astonishing that folks cannot discern between baptism itself and the way it should be performed. That they cannot tell the difference between the death of Christ and the burial of Christ. Can't you, my dear sirs, understand that Christ died for our sins, that he tasted death for every man, and that by his death secured the redemption of the world, and that his resurrection secures the resurrection of every man, hence, "death" and "resurrection" must be represented by baptism, and Christ's burial in Joseph's tomb has nothing to do with man's salvation whatever. Christ died for all, but he was not buried for anybody.

D. Ah, but don't Paul say "He was buried for our justification?"

P. He does not. He says, "Christ died for our sins, according to the scriptures," then he simply mentions that he was buried, but follows by saying that "He rose again the third day according to the scriptures." "Death" and "resurrection" are made prominent. His burial in the grave has nothing to do with our salvation.

D. But see here, was it not necessary that Christ should be buried in order that he might be resurrected?

Well I am astonished at you. Can you not understand that to rise from the "dead" is one thing, and to rise from the "grave" is another thing? You might raise a person up out of the grave, but that would not be a resurrection from the dead. Resurrection means revival from the dead, to come to life again. If it is necessary to be buried in order to secure a resurrection, then how about the thousands who have died and have not been buried. Will they, in your judgment, have a resurrection? My opinion is that if I secure life in Christ's death that I will be entitled to a resurrection, i. e. revival from the dead, though I might chance never to be buried. Die I must, I know, but if my revival from the dead depends on my burial, then my future life or existence depends on whether my friends bury me or not when I am dead.

D. But here in Romans 6th chapter, is a passage that I looked up while you were talking. How will you dispose of that? It says, "Therefore we are buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Isn't there a burial here? What will you make of this?

T. I told you brother Dick would warm you up.

P. What signifies this burial? The burial spoken of here is not a burial into burial, but a burial into death, i. e., a burial to represent Christ's suffering, his agony, his death. But you should certainly know the difference between Christ's death and his burial. See here Bro. Dick, just read the next verse or let me read it. It reads thus: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." You should know what the "likeness" represents. The likeness of a burial is even hinted at. It is death and resurrection, and now we have talked a long time and you have called my attention to the Bible, and to the Bible we will go. I will now call your attention to—

D. Well, I haven't time to talk this matter up today, but I will come back in two weeks, and I have a co-worker, Bro. Hary, who is thoroughly posted in the scriptures, and I want to bring him with me. You will not object to that will you?

P. Not at all. Tell him to bring his Bible with him, for my Bible don't teach the necessity of Christ's burial in order to secure a resurrection.

(To be continued.)

Synoptical Report of the Ohio S. S. Convention held at The Fairview Church, Fayette Co., June 15-17, 1888.

The convention opened, with devotional exercises conducted by Bro. P. J. Brown, by singing No. 229 in Gospel Hymns and prayer. An address of welcome was made by Bro. J. M. Tombaugh, pastor of the Fairview church. He heartily welcomed the convention and spoke of the S. S. and mission work. Said that the object of convention was to inspire the workers of S. S. and missions, and arouse an enthusiasm among them by friendly intercourse.

Bro. C. E. Deffenbaugh, of Glenford; responded, in a neat and well delivered address he returned the thanks of the convention for its hearty reception.

The regular programme was now taken up. First was a meeting of the mission workers. On motion of Bro. Tombaugh, Bro. P. J. Brown was chosen chairman and John A. Miller Secretary. The report of the Ohio Home Mission Board was now presented by its Secretary, Bro. Isaac Kilhefner. (The following is a brief report.)

Amount of money reported last year,	\$174.28
Amount expended during this year,	96.00
Amount received during this year,	59.90
Whole amount in the treasury now,	128.18

Brethren Brown, Mason and Jacobs were employed by the board during the year.

Bro. Brown's report of his work is as follows:

Sermons preached,	26.
Number baptized,	3.
Lectures delivered,	1.
Business meetings held,	2.
Inaugurated the building of churches,	1.
Installed deacons,	1.

Received of the Ohio Home Mission Board for services, \$25.00.

Bro. Mason's report of his work is as follows:

Sermons preached,	185.
Conversions and baptisms,	45.

Inaugurated the building of churches,	2.
Deacons and ministers installed,	5.
Received of the Ohio Home Mission Board for services, \$50 00.	

Bro. Jacob's report is as follows:

Sermons preached about	25
Number of conversions,	6.

Received of Ohio Home Mission Board for services, \$15.00
The report being read Bro. Kilhefner spoke of the grand success of the Home Mission work. Said the total expenses had been about \$100, and the number of conversions were nearly 100. Though organized amid opposition they had now over \$125 in the treasury, and urged the necessity of keeping it well filled by every church in the state responding if only with a dollar. Also spoke of the feasibility of uniting the Ohio Home Mission with the S. S. C. E.

Bro. Brown wishing to speak Bro. Isaac Ross was chosen assistant chairman.

Bro. Brown now offered the following resolutions:
Resolved. 1st. That this meeting shall in the future be called, "The Convention of Brethren Churches of the State of Ohio." That it shall convene annually, and its business shall be S. S. work, missionary work, and general church work. That it shall suggest and devise measures for a more uniform church polity—such as defining qualifications of ministers, manner of election and installation of same, as well as duties of deacons and all church officers. But shall in no wise interfere in private or individual rights of churches or members—such as regulating the form of wearing apparel or any of the private rights of any member.

Resolved. 2nd. That the missionary board of the State of Ohio be requested by this convention to take charge of this work and report to this convention an outline of their views and recommend such form of government of our future conventions so as to cover all the work contemplated in these resolutions, and that all the Brethren Churches in the State of Ohio be requested to send delegates to the convention, and that the convention shall give attention to all legitimate business, that any of our churches may send. (See report Ashland Convention, page 46.)

After a thorough discussion by Brethren Brown, Garber, Wampler, Tombaugh, Ross, Rench and others the question was called and the resolutions unanimously carried.

One member of the Home Mission Board only being present, on motion of Bro. Tombaugh, Brethren Brown and Wampler were appointed a committee to act with Bro. Kilhefner in regard to these resolutions.

Miscellaneous business under which the report of the Secretary of the Home Mission Board was accepted on motion by Bro. Ross. The board was given a vote of thanks by the convention.

At this juncture Bro. Brown introduced Sister Sterling, of Pa. and President of the National S. S. C. E. who addressed the convention. She explained the nature and organization of the S. S. C. E. and urged the sisters to engage in the grand work which lay before them to be done. Music. Benediction by brother Kilhefner.

EVENING SESSION.

Opened by singing No. 202 in Gospel Hymns, followed by prayer by Bro. Kiehl of Dayton.

The first topic upon the programme, "Managing a S. S." was presented by Bro. V. E. Wampler of Dayton. Bro. Wampler said, the first requisite in managing a S. S. is a live superintendent. Then he should secure the good-will of all the people. This is absolutely necessary to the successful managing of a S. S. The good will can best be secured by recognizing every one's rights. Again in the successful management of a S. S. it is necessary to have live, energetic, punctual teachers. The teachers must be thinking men and women. Rivalry among classes is a means of success. This can best be secured in regularity of attendance, collections and offering prizes. But above all, as a means of success a harmonious working together can not be excelled. Punctuality is a factor not to be forgotten, let all be on time, full of life and vim so as not to make the school a drag. A prerequisite in the management of a S. S. is an invocation of the higher powers by the S. S. workers.

Bro. Shook being absent, the general discussion was opened by Bro. Shook who spoke of the grandeur of S. S. work, and urged the necessity of proper management. Thought a superintendent should not teach a class, but see to other work, that schools should select the teachers. That management of S. S. varies in different localities.

Bro. Henrix said, that the question of successful management of S. S. was an unsolved one. Thought that if parents were more interested S. S. work would be more of a success. That the work should be more spiritualized.

The convention was now favored with an excellent declamation entitled, "Land in sight, Home at last," by Miss Minnie Coler, of Farmersville, who rendered it in a superb style.

J. A. Miller presented the next topic upon the programme: "Qualifications of S. S. teachers." He said, knowing the object of the S. S. teacher's labor, it behooves us to know the requisite qualifications of a successful teacher. The following general principles are a brief summary of the requisites of a good S. S. teacher. First, that every S. S. teacher to be successful must be a Christian. Second, that he must be well versed in the Bible and Bible literature. Third, that he must have teaching ability. Fourth, that he must understand child-mind and child-nature. Fifth, that he must feel a deep interest in the work. Minor but necessary qualifications are, a thorough preparation, a feeling of the responsibility, must be methodical in instruction, must be regular and punctual. Summing it all up in brief, he must be as near as possible like the Great Teacher. General discussion participated in by Brethren Wampler and Tombaugh.

Here followed the report of S. S. either by delegates or by letter. After reading of the reports, the following committees were appointed.

Committee on queries, Brethren Rench, Ross and J. M. Miller and Sisters Allie Bush, Dora Hegler and Lottie Wampler.

Committee on Resolutions, Brethren, Kiehl and Henrix.

The convention now arose and sang the doxology and was dismissed by the benediction.

SATURDAY MORNING SESSION.

Session opened by devotional exercises conducted by Bro. Isaac Ross, of Buckeye City.

After a few remarks by the chairman, the report of last year's convention was read by its secretary, Bro. A. L. Garber. On motion the report was adopted as read.

On motion of Bro. Tombaugh, Rev. S. B. Alderson and Rev. Jones of the Presbyterian Church were given the courtesies of the convention.

It was moved that the report of the Committee on Bro. Brown's resolutions be now heard. Seconded and carried.

Bro. Wampler the chairman of the Committee presented the following report:

To the Ohio S. S. Convention:
We, the Committee appointed to consider the resolutions offered